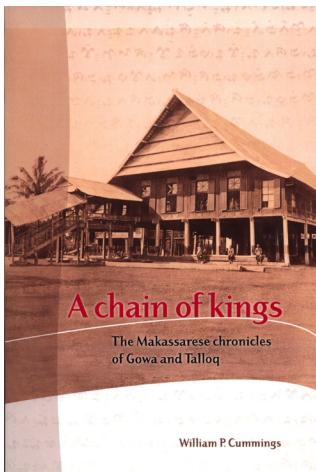


mempertimbangkan faktor estetik literer untuk disajikan bagi khalayak umum yang lebih luas. Acuan pada berbagai teori tentang identitas budaya, ruang, dan konsep-konsep ilmiah lainnya berserakan dan belum diolah secara lebih padu. Sebagai teks akademik, buku ini menggali acuan budaya yang terkait dengan konsepsi tentang perempuan dan perjalanan dari mitos dan folklor, tetapi pembahasan maupun cakupan dua cerita yang ditemukan terasa kurang memadai. Bagaimana perempuan memaknai kedua folklor tersebut, apa posisi kedua folklor tersebut di antara folklor lainnya, belum dieksplorasi, sehingga bagian ini terasa agak dipaksakan. Seandainya dua folklor tadi dimanfaatkan secara literer dalam 'narasi' yang lebih santai namun reflektif dan kritis dalam menyampaikan hasil penelitian ini, maka folklor tersebut akan membangun atmosfir dan warna lokal kental dalam sebuah buku yang ilmiah, dan sekaligus menyentuh dan bernuansa sastra. Sebagai bacaan, bagian penutup buku ini terasa bagaikan anti-klimaks. Padahal bagian ini berpeluang menonjolkan temuan-temuan faktual, konseptual maupun kesimpulan reflektif, dengan ungkapan dan suara yang lebih lantang.

Dengan mempertimbangkan catatan kritis ini, buku *Maiden voyages* merupakan buku yang wajib dibaca bagi mahasiswa, ilmuwan, aktivis budaya yang mendalami masalah gender, budaya lokal, politik ruang, identitas budaya, khususnya di wilayah Indonesia Timur, yang sudah sepatutnya lebih banyak mendapatkan perhatian kita semua.

Cummings, William (editor and translator), *A chain of kings; The Makassarese chronicles of Gowa and Talloq*. Leiden: KITLV Press, 2007, ix + 123 pp. (Bibliotheca Indonesica 33). ISBN 978-90-6718-287-4. Price: EUR 24.90 (soft cover).



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"May I not be cursed, may I not be destroyed, as I name the ancient *karaeng*: those who recline on royal settles, those who rest on royal settles, those who are of the purest gold, the chain of kings. For it is feared they will be forgotten by our descendants, by those who follow us. Because if they are not known there are two dangers: either we will feel ourselves to be such *karaeng* or outsiders will say you here are merely common people".

With these words the Chronicle of Gowa sets out the scope of is to follow this introduction. No more or less than a somewhat elaborated genealogy of the rulers and nobles of the kingdom, in order for them, their followers and others to know their due place in society, the realm and also in history. And although, together with the Chronicle of Talloq, it is of immense value for the reconstruction of the

history of Makassar, especially before the arrival of Western powers, it is not a history in the academic sense of the word. In the past both texts were readily interpreted as such by Western historians (and others, like administrators, for example). William Cummings stresses that fact in his short but invaluable introduction to the translations and transcriptions of both texts. "Containing facts" – which certainly they do – "does not make them factual", as he stresses (p. 10).

Makassar was the most powerful kingdom in the eastern part of the Malay archipelago when the later colonial powers arrived there in the early seventeenth century in search of the valuable spices from Maluku, and it was the gateway to these Spice Islands. Inevitably a struggle for power over the trade in spices evolved between the Dutch East India Company (VOC) and the Makassar empire which ended with the latter's defeat by the VOC in the 1660s. From that time on administrators, historians and other academics have shown a growing interest in the history of Makassar – and other South Sulawesi kingdoms –, not only because of their historical contents, but also because of the difference with other 'historiographical' traditions in the archipelago, which, according to them, were not as reliable and factual as the Makassarese texts, and in general were much more of a mythical character.

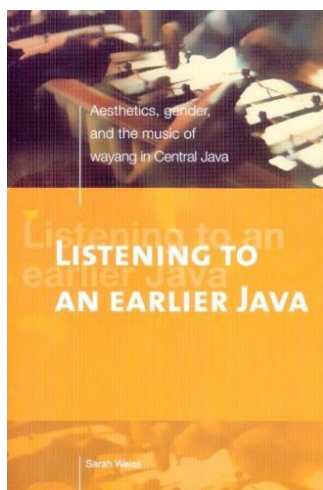
Cummings does take the chronicles of Gowa and Talloq out this Western perspective and stresses that they should be observed from a Makassarese point of view. He brings to the fore the importance of genealogies, social order and familial relationships that define the borders of the realm. They are not historical in the sense that they evaluate the past, search for motives or causations, or reflect on that past. They are social maps of the realm.

Both the texts of the Gowa chronicle and the Talloq chronicle were until now only available to non-Makassarese speakers (and readers) in two unreliable Indonesian translations of a published Makassarese text, which itself was not the best source either. With his clear and accurate English translation, Cummings has finally made the text of these important texts available to a global audience. With the extensive notes to the translation and the transcription of the texts the reader gets the opportunity to dive deep into texts that by themselves are rather difficult to follow, because of the terseness of the language, the vast amount of personal names and the sometimes difficult to understand metaphors. It presents a fascinating insight into the importance of kinship in Makassarese society, and the way they shape the realm. Genealogies are of central importance and they form the core of much of Bugis and Makassarese written traditions, from the chronicles of the various kingdoms to the extensive Bugis epic *La Galigo*. The texts of the chronicles of Gowa and Talloq show probably most clearly the central importance of genealogies. Other chronicles, like for example that of the Bugis kingdom of Wajoq, do elaborate much more extensive on events not directly related to the genealogy. It's likely that they take us back to a point in time close to the origin of historical writing in South Sulawesi.

The KITLV in Leiden has lived up its tradition of publishing reliable and readable editions of traditional texts originating in the archipelago. A few remarks, however, should be made. A detailed map with the locations mentioned in the texts is in fact indispensable for a good understanding. Unfortunately this is lacking completely. Regarding the notes, I would have preferred a separation of those notes that are mainly of a philological character from the ones clarifying the contents of the texts. They are now all referred to from the translation, while the transcription contains no references at all. While in general the whole edition is carefully edited, some inconsistencies in the spelling of personal names do occur. So do we find both Tunatangkalopi and Tunatangkaqlopi, and the name Tumassalangga is spelled in four different ways.

But these remarks do not in any sense detract from the fact that Cummings has done an excellent job in finally making available these chronicles that shed light on the early history of one the main pre-colonial empires in the Southeast Asian archipelago to an audience of outsiders, much wider than its authors have ever intended.

Sarah Weiss, *Listening to an earlier Java; Aesthetics, gender, and the music of wayang in Central Java*. Leiden: KITLV Press, 2006, viii + 187 hlm., music cd. (Verhandelingen 237). ISBN 90-6718-273-7. Harga: EUR 35,00 (soft cover).



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Buku ini merupakan suatu hasil kajian yang telah dilakukan penulis, Sarah Weiss, terpusat di Surakarta, namun tak ada penjelasan di bagian manapun dari buku ini, kapan dilakukannya. Waktu penelitiannya hanya dapat ditafsirkan dari tanggal-tanggal wawancara yang dicantumkan, yaitu dalam tahun 1991. Namun, dalam paparannya sepanjang buku ini ia mengacu ke berbagai karya ilmiah penulis-penulis lain yang ditulis sesudah tahun 1991 itu, sementara Weiss sendiri telah menulis artikel pada tahun 1993 mengenai topik yang diajukan dalam buku 2006 ini, dan pada tahun 1998 menulis disertasi yang diajukan di New York University dengan topik yang sama, berjudul "Paradigms and anomalies; Female-style gender and the aesthetics of Central Javanese wayang".

Kajiannya terpusat pada apa yang disebut *grimmingan*, yaitu suatu permainan pada instrumen *gender* [gendhèr], yang dimainkan pada tahap-